1:Heckewelder M-5 (ca.1800) 1819
NM7 Delaware NM7

mode of speaking, not that of the Indians, who never look upon them as having been so many *nations*; but *divisions* and *tribes*, who, as united, have become a nation. Thus, when the Lenape (Delawares) happen to name them as one body, the word they make use of implies "the five divisions together, or united," as will be seen in another place of this work. I call them also *Iroquois*, after the French and some English writers. 128

The *Wyandots*, or *Wyondots*, are the same whom the French call *Hurons*, and sometimes *Guyandots*. Father Sagard, a French Missionary, who lived among them in the 17th century, and has written an account of his mission, and a kind of dictionary of their language, says their proper name is *Ahouandáte*, from whence it is evident that the English appellation Wyandots has been derived.

There being so many words in the language of the Lenape and their kindred tribes, the sound of which cannot well be represented according to the English pronunciation, I have in general adopted for them the German mode of spelling. The *ch*, particularly before a consonant, is a strong guttural, and unless an Englishman has the use of the Greek χ, he will not be able to pronounce it, as in the words *Chasquem* (Indian corn,) *Cheltol* (many,) *Ches* (a skin,) *Chauchschisis* (an old woman,) and a great many more. Sometimes, indeed, in the middle of a word substitutes may be found which may do, as in the word *Nimachtak* (brethren,) which might be written, *Nemaughtok*, but this will seldom answer. This is probably the reason that most of the English authors have written Indian words so incorrectly, far more so than French authors. 104 194 [192] [114]

The Delawares have neither of the letters R, F, nor V, in their language, though they easily learn to pronounce them. They have a consonant peculiar to them and other Indians, which is a sibilant, and which we

1:Heckewelder M-5 (ca. 1800)1819
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represent by W. It is produced by a soft whistling, and is not unpleasant to the ear, although it comes before a consonant. It is not much unlike the English sound *wh* in *what*, but not so round or full, and rather more whistled. *W* before a vowel is pronounced as in English.

1:Heckewelder M-5 (ca. 1800)1819
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"shew it by your firmness and not cry and whimper
"like an old woman. You know, bear, that our tribes
"are at war with each other, and that yours was the ag-
"gressor.* You have found the Indians too powerful
"for you, and you have gone sneaking about in the
"woods, stealing their hogs; perhaps at this time you
"have hog's flesh in your belly. Had you conquered
"me, I would have borne it with courage and died like
"a brave warrior; but you, bear, sit here and cry,
"and disgrace your tribe by your cowardly conduct."
I was present at the delivery of this curious invective; when the hunter had despatched the bear, I asked him how he thought that poor animal could understand what he said to it? "Oh!" said he in answer, "the bear un-
"derstood me very well; did you not observe how *ashamed*
"he looked while I was upbraiding him?"

Another time I witnessed a similar scene between the falls of the Ohio and the river Wabash. A young white man, named *William Wells*,† who had been when a boy taken prisoner by a tribe of the Wabash Indians, by whom he was brought up, and had imbibed all their notions, had so wounded a large bear that he could not move from the spot, and the animal cried piteously like the one I have just mentioned. The young man went up to him, and with seemingly great earnestness, addressed him in the Wabash language, now and then giving him a slight stroke on the nose with his ram-rod. I asked him, when he had done, what he had been saying to this bear? "I have," said he, "upbraided him for acting

* Probably alluding to a tradition which the Indians have of a very ferocious kind of bear, called the *naked bear*, which they say once existed, but was totally destroyed by their ancestors. The last was killed in the New York state, at a place they called *Hoosink*, which means the *Basin*, or more properly the *Kettle*.

† The same whom Mr. de Volney speaks of in his excellent "View of the Soil and Climate of United States." Supplement, No. VI. page 356. Philadelphia Edition, 1804.

6:Harrington E-5 (1907-1910)1921
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Lenape

Lenape, not so much, of course, with regard to the subject matter of the present paper, as of others in preparation.

Most of the information was gathered while the writer was collecting ethnological specimens for the Heye Museum of New York, now the Museum of the American Indian, Heye Foundation, during the years 1907 to 1910; but some of the Canadian data were procured earlier while in the field for Mr E. T. Tefft of New York, whose collection is now in the American Museum of Natural History.

Without knowledgeof the Delaware language in its divergent dialects, and without any pretension of being a philologist, the writer has endeavored to record the Lenape words as he heard them, depending for translation on his interpreter *pro tem.* Hence some inaccuracies at least are inevitable. The alphabet used is as follows:

VOWELS	CONSONANTS
a as in arch.	*c* like English sh.
ă as in cat.	' a slight aspirate.
å as in fall.	ⁿ gives the preceding vowel a nasal sound.
aĭ as in aisle.	

6:Harrington E-5 (1907-1910) 1921
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Lenape

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e like a in fate.
ĕ as in met.
i as in machine.
ĭ as in hit.
o as in note.
u as in flute.
ŭ as in but.
ŭ as in full.
ᵊ faintly whispered.
ʟ a surd l.
x like German ch.
Other consonants approximately as in English.

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It was intended at first to publish the mass of material thus obtained in the form of a monograph on the ethnology of the Lenape; but later it was seen that while some phases of their culture could be described in considerable detail, there were others not so well represented in our notes. It was therefore finally decided to publish at once such parts as were ready, in the form of separate papers, and to leave the others until more detailed information could be obtained.

No extended comparisons of the religion and ceremonies of the Lenape with those of other tribes will be attempted in this paper, these being reserved for a projected article to embody the results of a comparative study of Lenape culture.

M. R. HARRINGTON

6:Harrington E-5 (1907-1910)1921
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Lenape

string around their neck or in a bag. They often bring offerings to it. In their houses of sacrifice they have a head of this idol as large as life put upon a pole in the middle of the room."

In his Dictionary, Zeisberger gives the word for "idol" as *mĕsink'*, so it seems probable that the *W* in "Wsinkhoalikan" is a misprint for *M*.

MOTHER CORN

One of the important *manï'towĭk* of the old days was the Corn Goddess, known as "Mother Corn" of whom one of the Unami legends collected by the writer relates that "It was God's will that the Corn Spirit abide in the far heavenly region in the image of an aged woman, with dominion over all vegetation." Although little remembrance of the details of her worship can now be found among the Oklahoma Lenape, she is mentioned as a Guardian Spirit; while at the Minsi ceremonies at Grand River Reserve in Ontario, she was one of the twelve benefactors of mankind to whom the thanks of the people were offered,

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

EXPLANATION OF CHARACTERS USED IN THE TEXTS

The following key explains the symbols for sounds as written in the accompanying texts. 104 194

p, b bilabials, occasionally intermediate when preceding the dark vowels, a, o, u.

p' a true, slightly aspirated, surd.

m bilabial similar to English m.

t surd, as t in English *ten*.

d intermediate alveolar sonant between surd and sonant quality.

t' a pure slightly aspirated surd.

s surd, sibilant, corresponding to English s when followed or preceded by i, otherwise postdental, bringing it closer to the interdental θ, (th) with which it corresponds in Munsee.

n alveolar, not differing from English n.

ŋ post-palatal, corresponding to English ng in *king*.

k somewhat intermediate surd stop, medial palatal similar to English k in *lock*.

k^{w} the preceding sound followed by aspiration followed by closure of lips as in position for w.

g sonant stop, corresponds to English g in *go*.

l not differing from English l.

l̥ voiceless lateral. Not a frequent sound.

' aspirated, rough breathing following vowel.

h more forcible breathing than preceding, posterior lingual position but no contact with palate (h may be juxtaposed to s, c, t, not equivalent to English sh, ch, th).

x surd, aspirant, palatal-lingual in position, similar to ch in German *bach*.

c medial palatal surd, as sh in English *wish*.

tc surd affricative, as ch in English *church*.

w, y semivowels.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

· denotes lengthening, or as in English doubling, of vowel or consonant.

ʷ whispered with position of lips for w, after g or k.

Vowels.

a, e, o, u, i open, medium length.

a^a, e^a, o^a, u^a, i^i open, long, with prolongation.

ą, nasalized.

a as in German *Mann*.

e as in English *yes*.

o as in English *Moses*, but more open, often difficult to distinguish from u.

u rounded as in English *put*.

i as in English *pin*.

i· as ee in English *queen*, or as in French *si*.

ai, ao, au } full glides, not diphthongs.

ə mid-mixed vowel, shorter than *ɑ*.

ɑ open, obscure, as English u in *but*. Sometimes with nasal quality.

ɔ· closed long.

ɔ closed, medium long a like English aw in *law*.

ˈ stress accent without regard for the possibility that voice pitch may prove later to have a more formal status than that of rhetorical sentence cadence.

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776
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9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

Table of Elements

+ = element present
− = element denied
(+) or (−) = source ambiguous
* = informant could not or would not say
§ = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindestrom	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
Astronomy, Mathematics, etc.												
1. Any opinion respecting the planetary system				+		−	•−	−	+	+	+	+
2. Origin myth		+			+		•+	•+	+	+	+	+
3. Earth is round				−	−			−	+	•+	•+	•+
4. immovable, shakes but does not revolve				+		+	+	+	(+)	+	+	+
5. Divide year into 4 seasons	+			+	+	+	+	+	+	+	+	+
6. Names	+			+	+	+	+	+	+	+	+	+
7. Divide year in ___ moons or months †	13			12	12	12	12	12	12	12	•	12
8. Sun is deity †	+	+		+		+	+	•	+	+	+	+
9. Moon is deity †	+	+		+		+	+	•	+	+	+	•
10. Opinion respecting eclipses †				+	+	+	+	+	+	+	•	+
11. Names for any star	+	+		+	+	−	•	−	+	+	+	+
12. Count by tens	+			+		+			+	•	+	+
13. Arithmetic in abstract				−		−	−	−	+	+	+	+
14. Four cardinal points †	+					+	+	+	•+	•+	+	+
15. Prognostics respecting weather						+	•	+	+	+	+	+
16. Meteors are indication of evil †						+	•	•	+	+	s	+
17. are misbehaving stars moving							+	•	−		+	−
18. Ceremonies on appearance of new moon						•−	−	•−	−	−	−	−
19. Calculate time of reappearance †						+	−	+	+	+	•	+
20. Regulate course in unknown country												
by the sun						+		+		+	+	+
by stars							+			+	+	
Religion												
21. Concept of Supreme Being †	+	+	(+)	+	+	+	+	+	+	+	+	+
22. Subordinate deities †	+		(+)	+	+	+	+	−	+	−	+	+
23. Evil Spirits †			+	+	+	+	+	+	+	+	+	+
24. Supreme Being superior to subordinate and evil spirits				+	+	+	+	•	+	•	+	+
25. Subordinate spirits dominant over evil spirits					+	+	+		+		+	

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

614 621 We may dismiss for the present, the problem of their origin after giving the opinion of our informant, with which Harrington coincides, that they were local groups, district populations in an older habitat, which had accumulated the characteristic of sib groupings with maternal descent and exogamy. Heckewelder,[1] over a century ago, who knew the Delawares so well, had sound reasons for his opinion on the character of the triple "totemic" groupings as being geographical divisions, originally tribal subdivisions. These, he continues to say in his discussion, again developed local sub-groupings that took name from localities, the eighteen so-called "clans" of Morgan and Harrington. The Delaware designation for these groups is wihil-a'l-n, "name or title."

128 EXPLANATION OF CHARACTERS USED IN THE TEXT

In general conformity with the suggestions of the committee on the transcription of Indian languages, I have employed the following characters in the transcription of the text. Occasional variation in the spelling of native terms will be found in the narrative, due to variability of pronunciation by the informant. This it has been thought wiser to retain until a more detailed study of sounds and phonetic laws can be made.

194 104 The Oklahoma dialect does not abound in the voiceless final vowels and syllables which, according to Sapir,[2] characterise the dialect spoken by the Delawares of the Grand River reserve in Ontario.

There is no indication whatever in Delaware of an *r*, or *th* (*θ*) recorded by Brinton for instance, (in Lenape Dictionary), as in Munsee and Mahikan, and by Campanius (1645-96).[3]

p, *b* bilabials, occasionally intermediate when preceding the dark vowels, *a*, *o*, *u*.

p, a true, slightly aspirated, surd

m bilabial similar to English *m*.

t surd, as *t* in English ten.

d intermediate alveolar sonant between surd and sonant quality.

t' a pure slightly aspirated surd.

s surd, sibilant, corresponding to English *s* when followed or preceded by *i*, otherwise with slightly deflected tongue tip bringing it closer to *θ*, *(th)* with which it corresponds in Munsee.

n alveolar, not differing from English *n*.

ŋ post-palatal, corresponding to English *ng* in king.

k somewhat intermediate surd stop, medial palatal similar to English *k* in lock. Often not distinguishable from *g*.

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[1] Heckewelder, op. cit., pp. 51-52, 250.

[2] E. Sapir, Geol. Survey of Canada, Summary Report, 1912, p. 6.

[3] The supposed change from *r* to *l* in later Delaware is discussed by Heckewelder, Trans. Amer. Philos. Soc. IV, 1834, pp. 351-96.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

k^w the preceding sound followed by aspiration followed by closure of lips as in position for *w*. 194 104

g sonant stop, corresponds to English *g* in go.

l not differing from English *l*.

l surd lateral *l* with moderate aspiration. Not a frequent sound.

ʰ aspirated, rough breathing following vowel.

h̀ more forcible breathing than preceding, posterior lingual position but no contact with palate. (not equivalent to English sh, ch, th). h̀ may be juxtaposed to s, c, t.

x surd, spirant, palatal-lingual in position, similar to *ch* in German bach (This was written *ch* by the German missionaries (Zeisberger and Heckewelder) in Pennsylvania and Ohio, who wrote Delaware. Occasionally it becomes a spirant uvular, with medium stress force. It varies in quality from a strong h̀ to a completely closed spirant, but is always voiceless. (Roman x in English text).

c medial palatal surd, as *sh* in English wish.

tc surd affricative, as *ch* in English church.

w, *y* semi-vowels

· denotes lengthening, or as in English doubling, of vowel or consonant.

ʷ whispered with position of lips for *w*, after *g* or *k*.

Vowels

a, e, o, u, i open, medium length.

$a^·$, $e^·$, $o^·$, $u^·$, $i^·$ open, long, with prolongation

æ as in German mann.

e as in English yes.[1]

o as in English Moses, but more open, often difficult to distinguish from *u*.

ʉ labialized as in English put.

i as in English pin.

ɨ as *es* in English queen, or as in French *si*.

ˈ, ˢ indicate whispered vowel following preceding sound.

æi, *ao*, *au* } full glides, not dipthongs.

ə open obscure, shorter than *ə*.

ə open, obscure, as English u in but. Sometimes with nasal quality.

ɔ· closed long .

ɔ closed, medium long a like English *aw* in law.

The texts in Delaware and English are divided off to form corresponding paragraphs and sentences on opposite pages.

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[1] This sound Doctor Michelson represents by *ĕ* in his Delaware texts and notes. To my ear, however, as heard from the dictation Wi.tapano'xwa, it inclines to the *e* series.